A COMPASSIONATE CALL, AND Hand reached forth, IN Tender Gospel Love,

To all such Persons, as having once made Profession of the blessed TRUTH, yet by some Misconduct or other, have unhappily forfeited their UNITY with the Society of FRIENDS; in what Capacity, Post or Station soever in the CHURCH they may have been; or in what Circumstance of Life soever they now stand, in their present disunited Situation.

By DAVID HALL.

DUBLIN:
Printed and Sold by I. JACKSON, at the Globe in *Meath-street*, 1758.

BRITISH MUSEUM

A COMPASSIONATE CALL, IN Tender Goſpel Love.

FRIENDS,

WHEN I conſider the matchleſs and inexpreſſible Love of God, in ſending his Son to ſave Sinners; when I am helped to contemplate on the gracious Tenor of the glorious Goſpel, clearly and affectingly ſet forth in the Parables of the *loſt Sheep*, the *prodigal Son*, and the *good Samaritan*: When I behold the Father running to meet his returning Son; when I obſerve the Kiſs with which he welcomed him home, and how he commanded the beſt Robe to be brought forth and put on him, and the Ring

Luke xv. ch. x. 33.

Ring to be put on his Hand; together with the Shoes for his Feet, weary with his long Vagaries in the far Country: When I remember our Saviour's Heart-affecting Saying, *The Son of Man is come to ſeek and to ſave that which was loſt*: Together with the expreſs Charge he gave to his Twelve Apoſtles, when he ſent them forth as Sheep in the midſt of Wolves, to publiſh the glad Tidings of the Goſpel; *Go not*, ſaith he, *into the Way of the* Gentiles, *and into any Cities of the* Samaritans *enter ye not; but go ye rather to the loſt Sheep of the Houſe of* Iſrael, *and as ye go, preach, ſaying, The Kingdom of Heaven is at hand. Heal the Sick, cleanſe the Lepers, raiſe the Dead, caſt out Devils.* My Heart within me is deeply affected, yea, even my very Bowels are moved towards you poor, dear Souls, who may have ſo far miſs'd your Way, as that you have ſet yourſelves at a Diſtance from your *Brethren*; and hereby, in the ſweet Senſe and Feeling of the unparallel'd Love and Mercy of the everlaſting Goſpel of Peace and Reconciliation, I ſalute you, and moſt cordially invite you in the Name of the great and good Shepherd of the Sheep, who hath laid down his Life for you, to look *homeward*, make the beſt of your Way to your Father's Houſe again, return to God by true Repentance without

Mat. x. 7, 8.

out Delay, which is the Way to the Fold of true Reſt. *The Spirit, and the Bride ſay, come; and let him that is athirſt, come: And whoever will, let him take the Water of Life freely.* Pleaſe to take Notice, that the *Sick*, the *Lepers*, the *Dead*, the *poſſeſſed with Devils*, were to be the peculiar Objects of Regard, to whom thoſe early Ambaſſadors of Chriſt were firſt to adminiſter ſpecial and ſuitable Relief, according to the Directions of him the bleſſed MESSIAS, the effectual Repairer of Breaches, and the merciful Reſtorer of right Paths to dwell in, from which Mankind in the Fall hath miſerably ſtrayed. Rev. xxii. 17.

O therefore, let the Exhortation of the Prophet *Hoſea* univerſally obtain and prevail with all that are out of the Way! *Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up. After two Days will he revive us, in the third Day he will raiſe us up, and we ſhall live in his Sight. Then ſhall we know, if we follow on to know the Lord: His Going forth is prepared as the Morning; and he ſhall come unto us as the Rain; as the latter and former Rain unto the Earth.* Hoſea vi. 1, 2, 3.

O dear Souls, may this be your ſteady Reſolution, and you may yet do well;

the merciful Arms of our moſt gracious Saviour are ever open to receive penitent Sinners. O remember and practiſe the Apoſtle's encouraging Advice, *Submit yourſelves to God; reſiſt the Devil and he will fly from you; draw nigh to God and he will draw nigh unto you: Cleanſe your Hands, ye Sinners, and purify your Hearts, ye double Minded; be afflicted, and mourn, and weep; humble yourſelves in the Sight of the Lord, and he ſhall lift you up.* There is a bleſſed and open Door, even Faith in Chriſt, Repentance and Amendment of Life, whereby all poor Souls, who have miſs'd their Way in any Reſpect (the Sin againſt the Holy Ghoſt excepted) may re-enter into the precious Favour of a merciful God, and be reconciled to him through Jeſus Chriſt. Pleaſe to read the Royal *Pſalmiſt's* penitential Prayer, *Pſalm* li. alſo *Deut.* xxx.

James iv. 7, 8, 9, 10.

O dear Souls, return unto the Lord, be mindful of his repeated Calls, and gracious Promiſes to the Penitent, which run thus; *Go, and proclaim theſe Words towards the North, and ſay, Return thou backſliding* Iſrael, *ſaith the Lord, and I will not cauſe mine Anger to fall upon you, for I am merciful, ſaith the Lord, and I will not keep Anger for ever. Only acknowledge thine Iniquity, that thou haſt tranſgreſſed*

Jer. iii. 12, 13, 14, 22, 25.

tranſgreſſed againſt the Lord thy God, &c. Turn, O backſliding Children, ſaith the Lord, for I am marry'd unto you: Return ye backſliding Children, and I will heal your Backſlidings. We lie down in our Shame, and our Confuſion covereth us; for we have ſinned againſt the Lord our God. Repent, and turn yourſelves from all your Tranſgreſſions; ſo Iniquity ſhall not be your Ruin: Caſt away from you all your Tranſgreſſions, whereby ye have tranſgreſſed, and make you a new Heart, and a new Spirit; for why will ye die, O Houſe of Iſrael! *For I have no Pleaſure in him that dieth, ſaith the Lord God; wherefore turn yourſelves and live ye.* And, in *Iſaiah*, he ſaith to the degenerate *Jews, Waſh ye, make you clean, put away the Evil of your Doings from before mine Eyes, ceaſe to do Evil, learn to do well, ſeek Judgment, relieve the Oppreſſed, judge the Fatherleſs, plead for the Widow: Come now and let us reaſon together, ſaith the Lord: Though your Sins be as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wooll. If ye be willing and obedient, ye ſhall eat the Good of the Land: But if ye refuſe and rebel, ye ſhall be devoured by the Sword: for the Mouth of the Lord hath ſpoken it.*

Ezek. xviii. 30, 31, 32.

Iſa. i. 16, 17, 18, 19, 20.

Moreover,

Moreover, King *Solomon*, at the Dedication of the Temple, in his moſt cordial Interceſſion to the Lord on Behalf of the People, (whereby he glorioufly repreſents, and typifies the ſacred Mediation of our bleſſed *Advocate*, Jeſus Chriſt) pours out his moſt fervent Prayers on this wiſe,

2 Chron. vi. 24. "And if thy People *Iſrael* be put to "the *worſe* before the *Enemy*, becauſe "they have ſinned againſt thee; and "ſhall return and confeſs thy Name, "and pray, and make Supplication be- "fore thee in this Houſe: Then hear "thou from the Heavens, and forgive "the Sin of thy People *Iſrael*, and bring "them again unto the Land which thou "gaveſt to them and to their Fathers.

verſe 26. "When the *Heaven* is ſhut up, and "there is *no Rain*, becauſe they have ſin- "ned againſt thee; yet if they pray to- "wards this Place, and confeſs thy "Name, and turn from their Sin when verſe 27. "thou doſt afflict them: Then hear thou "from Heaven, and forgive the Sin of "thy Servants, and of thy People *Iſrael*, "when thou haſt taught them the good "Way, wherein they ſhould walk: And "ſend Rain upon the Land, which thou "haſt given unto thy People *Iſrael* for an "Inheritance.

"If

" If there be *Dearth* in the Land, If verſ. 28.
" there be *Peſtilence*, if there be *Blaſting*,
" or *Mildew*, *Locuſts*, or *Caterpillers*; if
" their Enemies *beſiege* them in the Cities
" of their Land; whatſoever *Sore*, or
" or whatſoever *Sickneſs* there be: Then 2 Chron.
" what Prayer, or what Supplication ſo- vi. 29.
" ever ſhall be made of any Man, or of
" all thy People *Iſrael*, when every one
" ſhall know his own *Sore*, and his own
" *Grief*, and ſhall ſpread forth his Hands
" in this Houſe: Then hear thou from verſe 30.
" Heaven, thy Dwelling Place, and for-
" give, and render unto every Man ac-
" cording unto all his Ways, whoſe
" Heart thou knoweſt: (For thou only
" knoweſt the Hearts of the Children of
" Men.) That they may fear thee, to verſe 31.
" walk in thy Ways, ſo long as they live
" in the Land, which thou gaveſt unto
" our Fathers.

" If they *ſin* againſt thee (for there is verſe 36.
" no Man which ſinneth not, and thou
" be angry with them, and deliver them
" over before their Enemies, and they
" carry them away Captives unto a Land
" far off or near; yet if they bethink verſe 37.
" themſelves in the Land whither they
" are carried Captive, and turn, and
" pray, unto thee in the Land of their
Captivity,

" Captivity, saying, *we have sinned, we*
" *have done amiss*, and *we have dealt wick-*
verse 38. " *edly*: If they return to thee with all
" their Heart, and with all their Soul,
" in the Land of their Captivity, whither
" they have carry'd them captive, and
" pray toward their Land which thou
" gavest to their Fathers, and toward the
" City which thou hast chosen, and to-
" ward the House which I have built for
2 Chron. " thy Name: Then hear thou from the
vi. 39 " Heavens, even from thy dwelling Place,
" their Prayer and their Supplications,
" and maintain their Cause, and forgive
" thy People which have sinned against
" thee."

To which humble Address, the Majesty of Heaven, the King of Kings, and Lord of Lords, return'd the following most gracious Answer, as his Royal Assent thereto, (*viz.*) " If I shut up Heaven that there
chap. xxxvii. 13. " be *no Rain*, or if I command the *Lo-*
" *custs* to devour the Land, or if I send
verse 14. " *Pestilence* among my People; if my
" People, which are called by my Name,
" shall humble themselves and pray, and
" seek my Face, and turn from their
" wicked Ways; then will I hear from
" Heaven, and will forgive their Sin,
" and will heal their Land, *&c.*

Finally,

Finally, dear Souls, in the Reachings forth of well-wiſhing Love, I earneſtly intreat you all, that you don't entertain any Hardneſs or Reſentment againſt any Friend, or Friends, ſurmiſing, That ſuch and ſuch have born hard upon you in the Adminiſtration of *Church-Diſcipline*; for by ſo doing, you may ſoon ſtill more hurt your Conditions, block up your own Way, and ſtill ſet yourſelves at a farther Diſtance.

Some who have given juſt Occaſion, by their undue Liberties, for the Cenſure of the *Church*, have nevertheleſs been ſo far from that Humility that always attends true Repentance, that their *refractory* Deportment to their offended Friends hath heightned their Offence, yea even ſhut cloſe that Door againſt themſelves, whereby they might in due Time probably have been re-admitted into *Unity* with the Society. It will, I aſſure you, dear Souls, be much more pleaſing, and acceptable to all the true in Heart, to *receive* you again, in at the Door aforeſaid, than it was to *exclude* you; for, as Chriſt ſaith, *More is the Joy over one* loſt Sheep, *(over one Sinner that repenteth) than over ninety and nine juſt Perſons which need no Repentance*, yea, *even in the Preſence of the Angels of God*: Luke xv. 7. verſe 10.

Let

Let no poor drooping Souls therefore deſpair, or deſpond, for by the Door aforeſaid all may be reconciled, reinſtated, and re-united, though far gone aſtray, as to the Ends of the Earth.

But yet, if it ſhould ever ſo fall out, where any Perſon or Perſons, in any Place, ſhould have given their Friends juſt Occaſion to *exclude* them from the *Unity* of the *Society*, and ſuch Perſon or Perſons ſhould be brought to a Senſe of, and Godly Sorrow for their Miſconduct, and ſhew forth the ſame by an orderly and religious Converſation, and keeping cloſe to Meetings for a conſiderable Space of Time; yet notwithſtanding all this, if upon their Application to Friends of the Meeting to which he, ſhe, or they did belong, to be received into Unity with Friends, they may find ſome Particular or Particulars ſtrongly to oppoſe and weigh againſt them in the obtaining their Deſire; let ſuch, I earneſtly intreat them, keep cloſe to their *Exerciſe*, and *humble walking* before the Lord, ſpreading and committing their Cauſe unto him, patiently waiting for him to open their Way, and I verily believe, in his Time, Way will be made for them: In the mean while, as above, I beg ſuch may take an eſpecial Care that they let in no *Hardneſs*

againſt

againſt any Friend or Friends, nor yet againſt the honourable and neceſſary *Diſcipline* of the *Church*, which we have good ground to believe, was at firſt ſettled and eſtabliſhed in the *Wiſdom* of TRUTH, and is of great Service, where 'tis managed and adminiſtred in the ſweet Spirit of the *Goſpel*, which always breaths out *Glory to God in the higheſt, Peace on Earth, Good-will towards Men*; hath Charity to the Souls of all Men, but to *the Sins* of none; Loves the *immortal* Soul of every Man, but the *immoral Actions* of none.

It has been, and is obſerved, that ſometimes Perſons that have given real Occaſion for the Line of Judgment to be ſtretched over them, have taken ſuch a *Diſguſt* at the juſt Cenſure, when paſt upon them, that they have *forſaken* religious Aſſemblies; who by ſo doing do evidently demonſtrate great *Weakneſs*, and that they give way to the Spirit of the Enemy, who is always ſeeking Advantage againſt us frail Mortals, in order to draw us farther and farther from the *Truth*, and nearer and nearer to his own dark Kingdom; Wherefore, I again moſt earneſtly intreat you, in much Love and Good-will, that ye who have taken Offence of this kind, would forthwith endeavour to lay aſide all

Reſentment, and *Diſlike*, that you may have unwarily let in, and wait to feel the peaceable Spirit of meek Jeſus, our bleſſed Redeemer, and therein attend *religious Meetings*; that in this manner humbling yourſelves before the Lord, he may pleaſe, in his tender Mercy, to grant unto you *Faith*, *Repentance*, and *Remiſſion of Sins*; alſo, by theſe Means, your Friends may have a true Senſe of your Conditions, and of the Frame of your Minds. Pleaſe to conſider, that neither civil nor religious Society (morally ſpeaking) can ſubſiſt, or be preſerved from utterly relapſing and falling away into Confuſion, without proper *Rules* and *Government*: And what ſignify *Rules* if not obſerved? And proper Meaſures taken with thoſe, that knowingly tranſgreſs the ſame? And farther, may it be calmly and ſeriouſly conſider'd, that when thoſe Perſons, who owning our Principles, and profeſſing themſelves to be Members of our Society, and were look'd upon as ſuch, while they walk'd orderly, have wilfully violated the wholeſome Rules agreed upon and eſtabliſhed amongſt us, have by their own very Actions, and not ſubmitting to the Means uſed by the Church for their Reſtoration, *diſunited* themſelves from Membership with the Body of which they had been Members; and that the Papers of *Denial*, given forth againſt

againſt them, are but Declarations, that ſuch Perſons having committed ſuch Things which are diſallowed by the *Church*, and not truly repenting, and giving Satisfaction, are thereupon diſown'd.

So, dear Friends, with the Words of the Prophet, I ſhall draw to a Concluſion, *Seek the Lord while he is to be found; call upon him while he is near: Let the Wicked forſake his Way, and the unrighteous Man his Thoughts: And let him return to the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.* Iſa. lv. 6, 7.

Having now honeſtly thus paid the Debt of Love, I have long ow'd you, I bid you *farewel*, and ſubſcribe my ſelf, in much Sincerity, your *real Friend* and *Well-wiſher*, who can do no leſs than ſtill pray for you, that you may be reconciled unto God, through Jeſus Chriſt our Lord.

Skipton the 17th of the 4th Month, 1747. DAVID HALL.

P. S. Furthermore, may all humbly wait for *Faith*, to lay hold on the moſt gracious Promiſes of our merciful God, (which are *Yea* and *Amen* to all thoſe that truly believe:) And may all the puft up, the

the Stout-hearted, Impenitent, and Obſtinate, timely and ſeriouſly conſider the Threatnings annexed thereunto, and juſtly denounced upon the fat Ones, while the Day of Grace is extended, and the Door of Mercy is opened unto them: (*viz.*) *I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which was broken, and will ſtrengthen that which was Sick: But I will deſtroy the Fat and the Strong, I will feed them with Judgment*, Ezek. xxxiv. 16.

And again, in Verſe 12. *As a Shepherd ſeeketh out his Flock in the Day that he is among his Sheep that are ſcattered: ſo will I ſeek out my Sheep, and will deliver them out of all Places where they have been ſcattered in the cloudy and dark Day.*

BRITISH MUSEUM 5 OCT 71

FINIS.